

Western Presbyterian.

OUR WHOLE CHURCH: OUR WHOLE COUNTRY.

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For the Western Presbyterian.
Jottings by the Way.

In the afternoon of 30th June, we left Louisville for Chicago, via Indianapolis and Michigan City. Nothing of special interest transpired on the way. The trip was as pleasant and agreeable as railroads and sleeping cars usually afford. Just before reaching Chicago, on the right, the eye rests on Lake Michigan, which presents a lively, green appearance, calculated to inspire the beholder with its beauty and grandeur. In the suburbs of the city, on the left, we passed the grave of the lamented Douglass, marked now by a mound of earth, enclosed in a square railing made of wood. An effort is being made to erect on this spot a fitting monument to the memory of "The Little Giant," which, it is hoped, will prove successful. There is no man in the great West, either living or dead, that merits a higher medal of praise, or whose memory should be more fondly cherished than this eminent statesman and patriot. He was known as a Democrat of the straightest sect; the successful rival of Mr. Lincoln, and greatly his superior in ability and statesmanship; bold, brave and eloquent; uncompromising in the advocacy of principles he espoused; the position and course of none of our public men was looked to with more interest at the outbreak of the rebellion than Judge Douglass. When the hour of trial came, however, he was found true to his country. Rising high above the mere partisan, and the issues that had divided him from the Republicans, he gave the prestige of his great name, and the powers of his giant intellect, to the cause of the country and the Union. Instead of being the rival, he became the co-worker with Mr. Lincoln, in all measures looking to the success of the Federal cause, and the preservation of the Union. The last speech he ever made in Chicago, was replete with burning eloquence and patriotic devotion to the country he loved so well, and for the welfare of which he had so long struggled. When the pride, pomp and circumstance of this war shall have passed away, and the glitter and tinsel of epaulettes and patriotism shall have faded, the great name of Stephen A. Douglass will shine forth in the page of American history, as one of the most gifted of her sons, and the wisest and most patriotic of her statesmen. Who would not drop a tear of grateful sadness at the tomb of one to whom the American people are so largely indebted?

Next on the left, and before reaching the city, is the far-famed "Camp Douglass," known and remembered by many a sad, lonely Southern rebel, as the "pent up Uteia" that contracted his powers, and prevented him from waging war upon the relentless Yankees. The writer of this has great sympathy for suffering humanity at large, and particularly that of the prison cell; but none whatever for the unholy cause in which these rebels were engaged. They ought to have been contented with the government of their fathers, and not been dragged, by wicked politicians in the South, to undertake its overthrow. I learned that the last of the rebels, confined in this camp, have left for their homes in the South, and are now, doubtless, breathing the free air of their native clime, enjoying the sweets of home; counting up the cost of the struggle in which they have been engaged, and the "rights" they have secured and lost—if so be they have taken the prescribed oath of allegiance.

Staying on Sabbath at Chicago, on Sunday morning went to the "North Church," Rev. W. Lord, pastor. Dr. Lord being absent on a tour in the East, his pulpit was supplied, on this occasion, by Rev. Dr. Halsey, who is well known in Kentucky and the West, as an able, devoted preacher and teacher of the Word. His sermon this morning was from the text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The subject was presented in an able, learned and scriptural manner, well calculated to enlighten and instruct the pious mind. His manner was modest and plain—the matter of his sermon profound and argumentative; and his language peculiarly pure and classical, arising occasionally to the sublimely beautiful. We were grieved to see so small a congregation in one of the principal churches of this branch of our Zion in Chicago. I hear, however, "that there be divisions among them."

From Chicago we passed on west to Iowa, on the "Dixon air line" railroad. At Clinton, Iowa, we crossed the Mississippi on their new railroad bridge. The

crossing would appear hazardous at any time, but when the trip is made on a railroad bridge, and during and in one of the most terrific thunder storms ever witnessed, the scene becomes awfully, sublimely dangerous. The river here is interspersed with several islands, and must be altogether some two or three miles wide at this point. The scene cannot be described. Think of being suspended on the frail framework of a narrow bridge, over the great father of waters, in a railroad car, going at slow speed, the wind blowing and roaring all around, the thunders pealing in loud, quick succession, and the vivid lightning flashing almost a continuous blaze, and all this at night, and you have some faint conception of the feelings of your correspondent.

From Clinton we went on, via Cedar Rapids, to Nevada, by railroad, through a thinly populated country, and but little to amuse or instruct one in the way, save the evidences of thrift and new settlements on the route. A short distance after leaving Cedar Rapids, we came up to a cross-tie laying across the railroad, and came well nigh being thrown off the track. This was said to have been done by some ladies, (women,) in revenge for some horses killed by a freight train just before we passed. The train was halted and some inquiry instituted, but the names of the guilty party could not be reached. It is certainly a very wicked and uncertain mode of taking vengeance for real or supposed injuries, and ought to be visited with the severest punishment.

From Nevada we went by stage to Des Moines, the capital of the State of Iowa, a growing, prosperous place, and an enterprising people. They are very much in want of railroad communications, there being three different railroads with in 45 miles of the city. Here we spent the 4th of July, and attended the celebration. The crowd was large, and the observance of the day was full of the old flag could require or wish for. We had an oration, in good taste and well delivered, by Judge Laughridge. Found the Old School Church at Des Moines increasing in numbers and interest, since the settling of their present pastor, Rev. Mr. Hughes, among them. They have paid off an old debt that has been hanging over them for years, crippling their energies, and causing discord and strife. In the church, God, in his infinite goodness, has poured them out great spiritual blessings in the past year, adding many unto the church, of such as we trust, shall be saved. They have an interesting Sabbath School of over one hundred scholars. Two years ago they had not more than fifteen or twenty. They have a library of 400 volumes of the first class of books. The officers and teachers seemed to be willing laborers in this branch of the Lord's vineyard. To this church, as well as many others in the north-west, we would say—"Remember how beautiful it is for brethren to dwell together in unity and love."

WAYSIDE.

Speaking Power.

There are few things so essential to a minister's success as speaking power. He may be thoroughly versed in theological and classical lore, may be educated to precise and logical modes of thought, he may have literary and scientific qualifications which fit him to occupy important positions, but he is not likely to be half as useful as a preacher, all other things being equal, as one who can deliver his thoughts with ease and effect, though such a one may be neither a classical scholar, nor a theologian, nor a philosopher.

Many a good, gospel, well-constructed sermon has been rendered useless by the way in which it has been delivered; and many an indifferent sermon has been productive of great good from having been delivered well. Humanly speaking, Whitefield, and Sumnerfield, and John Angell James, owed much of their success to their delivery, and the same is true of our eminent preachers now.

The Jesuit preachers take great pains to acquire a good and effective delivery. However high their attainments, when it is decided that they shall devote themselves to the pulpit, they are obliged to begin their elocutionary course by reading a book of monosyllabic words, and to pronounce each word distinctly; neither are they allowed to proceed until they can pronounce each word well; and thus they go on from step to step, until like Lacedaemon or Felix they can crowd the Cathedral of Notre Dame two hours before they preach, and can keep a vast and breathless congregation hanging on their lips for another two hours.

If the students in our seminaries could undergo similar training, they would go forth to their work as better readers, and more effective preachers, and consequently be better fitted for the great

work to which they have devoted their lives. Bishop McVaine, who is an excellent example of that which he advocates, gives the following advice to those who wish to become good pulpit orators without notes: "My first counsel is, and begin *ex abrupto*. The longer you put it off the greater the difficulty." After illustrating this recommendation at some length, the Bishop says:

"My second practical hint is: Never make the attempt without being sure of your matter. Every one who can talk extempore can learn to speak extempore, always provided they have something to say. In all of your experiments, therefore, secure, by premeditation, a good amount of material digested, and arranged for instant use. This will be your greatest protection against loss of self-possession. My third advice is, *Use no notes*. If you have a scheme or skeleton let it be traced on your brain. The habit once acquired will be invaluable. "But this counsel, however important, I fear few of you will be disposed to follow. Let me then reinforce it by the authority of a master in this department, the late Dr. J. W. Alexander. 'If long experiment,' says he, 'immense blunders, and unfeigned regret, can qualify any one to give counsel on this head, I am the man; for all my life I have felt the struggle between a high ideal and a most faulty practice. But my advice is derived rather from the successes of others than my own failures; and if you ask me which is absolutely the best practice in regard to notes, properly so called, that is in distinction from a complete manuscript, I unhesitatingly say, 'USE NONE.'"

"A further caution to which I ask your special attention is—*Do not prepare your words*. "As the severity of this precept may seem to demand support from the authority of experience, I am happy to be able to lay before you in the language of one who has styled the most perfect pulpit orator the modern church, at least, has known: 'Choose a copious subject,' said Sumnerfield, 'and be not anxious to say all that might be said. Aim at giving a strong outline; the filling up will be more easily attained. Prepare a skeleton of your leading ideas. This is all you have before you. Digest well the subject, but be careful not to choose your words previous to your delivery.' "Follow out the idea with such language as may offer at the moment. Don't be discouraged if you fall down a hundred times; for, though you fall, you shall rise again, and cheer yourself with the prophet's challenge, 'Who hath despised the day of small things?' "Abundance of words," says Cicero, "begets abundance of words, only let the man who is to speak be liberally trained by education, let him have natural advantages—he exercised in innumerable discussions—and be familiar with the best models—and you need not fear his ability to arrange and beautify his words."—*N. Y. Obs.*

A Wonderful Sight.

The Rev. H. Venn once told his children that he would take them to see one of the most wonderful sights in the world. He would not tell them what it was; but in the evening led them to a miserable hotel, whose ruinous walls and the broken windows showed poverty and want. "Now," said he, "my dear children, can any one that lives in such wretched habitation as this be happy? Yet this is not all; a poor man lies on the floor, dying of disease, and afflicted with nine painful ulcers." "How wretched!" they all exclaimed. He then led them into the room, and addressing the poor dying man said, "Abraham Midwood, I have brought my children here to show them that it is possible to be happy in a state of disease, and poverty, and want; now tell them if it is not so." "Oh! yes, sir, I would not change my state with that of the richest person on earth, who has not those views which I have. Blessed be God! I have good hope through Christ of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries. Sir, this is nothing to hear, whilst I can have access to God, by constant prayer, through faith in Christ. Indeed, sir, I am truly happy to all eternity; and I every hour thank God, who has brought me from a state of darkness into his marvellous light, and has given me to enjoy the unsearchable riches of his grace."

A Christian.

What was he? A creature of God, a subject of his government, a violator of his law, a despiser of his Gospel, a rejecter of the Saviour, a griever of the Spirit, an awakened inquirer, a convicted rebel, a penitent sinner. What is he? A regenerated creature, a redeemed sinner, a child of God, a brother of Christ, an heir of heaven, kind to his relatives, a lover of his enemies, a friend of his countrymen, a neighbor of the heathen; diligent in business, fervent in spirit, liberal in giving, abundant in good works, anxious for the welfare of souls, content with his situation, faithful to his promises, poor in spirit, meek under injuries, hungry and thirsting after righteousness, pure in heart, a happiness maker, persecuted for the sake of Christ, reviled for his religion. What will he be? A sanctified creature, a saved sinner, an inhabitant of heaven, a friend of saints, and associate of angels, a companion of Christ, a son of God.

Church Efforts at Important Centres.

No attentive reader of the early history of the Church can have failed to notice that large cities and important marts of commerce, were made places of special effort in preaching the Gospel, and in establishing churches. Here large masses of people were easily accessible, and from these points influences were communicated far and wide. The history of the past and right reason alike commend this method of procedure. Retired places and small towns are not to be neglected, but earnest and determined efforts are necessary in our great cities. Stinted support and feeble labors are for the most part capable of effecting but little; but no where else are they so inadequate as in the busy, confusion, and excitement of large and busy cities.

It is worthy of consideration whether our Church has not overlooked this important phase of domestic missionary work. We have not done too much for the rural districts and small towns, but we have done far too little in supporting and extending our church operations in our large cities. Our policy has probably been too much like that adopted by the Government at the outbreak of the late rebellion; there has been too little scattered effort. Our lines have been extended, but our forces have not been massed at particular points as they should have been.

Our brethren of the United Presbyterian Church have initiated a policy widely different, and are directing special efforts towards important centres. They are making provision for supporting the means of grace in a liberal manner and with a resolve that no ordinary discouragement shall be allowed to stop the work. At the late meeting of the General Assembly of this Church, the following appropriations, among others, were made for the ensuing year: \$1,000 for the South Side mission in the city of Chicago; \$1,000 for the North Side mission in the same city; \$1,000 to the St. Louis Mission; \$1,500 for the outfit and support of a missionary to Oregon; \$2,500 for the outfit and support of a missionary to San Francisco for one year. In all of these instances the missionaries were appointed directly by the Assembly. For the mission to San Francisco, the Rev. JOSEPH T. COOPER, D. D., one of the ablest and best known ministers of that denomination, was selected. At the same time it must be borne in mind, that this large appropriation for a single missionary in San Francisco, was for a merely experimental effort. The missionary is to report to the next General Assembly the prospects of establishing permanently a congregation in that city." In addition to this, the Assembly agreed to send six experienced ministers to labor for two months each, for the coming year, in the City of Washington, with the request that their respective Presbyteries supply their pulpits during their absence, it being understood that the friends of the cause in Washington bear all the expenses of travel and board; and that J. G. BROWN, D. D., be sent July and August; D. R. KERR, D. D., September and October; J. B. CLARK, D. D., November and December; R. D. HARPER, D. D., January and February; THOMAS H. DANNA, March and April; and JAMES HUESTLEY, D. D., May and June.

The spirit which led to such measures as these, will be commended by all. We can only hope that it will be properly imitated by our own Church, and that the Board of Domestic Missions will pursue a similar policy at important points; and especially without delay in some of the principal cities and towns in the South. Such a movement can be much more easily executed now than at a later day. Some of the best talent in the Church should be sent at once to occupy places now open to us, in that desolated region; and the Church will supply the means of support, whenever asked.—*Pres. Banner.*

The Bible Indestructible.

"I was dining," said the late Rev. Walter Buchanan, "some time ago, with a literary party at old Mr. Amberberony's of Tullibody, (the father of Sir Ralph Amberberony, who was slain in Egypt), and we spent the evening together. A gentleman present put a question which puzzled the whole company. It was thus: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?' The question was a novel one to all, and no one ever hazarded a guess in answer to the inquiry."

"About two months after this meeting I received an invitation to breakfast with Lord Hailes, (Sir David Dalrymple.) Next morning, during breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the first three centuries. I replied, 'I remember it well, and have thought of it often without being able to form any opinion or conjecture on the subject.' "Well," said Lord Hailes, "that question quite accorded with the turn of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible." "Pointing to a table covered with papers he said: 'There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked out what I

have found, and where I have found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament, except seven or eleven verses, I forget which; which satisfies me I could discover them also—'Now' he added, 'there was a way in which God concealed or hid the treasures of this Word, that Julian, the apostate Emperor and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.'"

The incident and the result to which it led, must be deeply interesting to the Christian reader. A stronger confirmation of the integrity of the sacred text—its freedom from interpolation or corruption—could not well be imagined. And it also furnishes a most valuable testimony to the diligent study of the Word of God which prevailed in the early Church; a testimony which painfully contrasts with the ignorance of Bible truth which exists wherever Romanism has directly or indirectly succeeded in stamping the Holy Volume as a proscribed book.—*Our own Press.*

The Value of a Little.

Do thy little, do it well;
Do what right and reason tell;
Do what wrong and sorrow claim,
Conquer sin and cover shame.

Do thy little, though it be
Dreadfulness and drudgery;
They whom Christ apostles made,
"Gathered fragments" when he bade.

Do thy little, never mind
Though thy brethren be making;
Though the men who ought to smile,
Mock and sneer thee for a while.

Do thy little, never fear
While thy Saviour standeth near;
Let the world its javelins throw,
On thy way undaunted go.

Do thy little; God has made
Million leaves for forest shade;
Smaller stars their glory bring—
God employeth every thing.

Do thy little; and when thou
Feetest on thy pillow brow,
Ere has fled the vital breath,
Gold and damp the sweat of death—

Then the little thou hast done—
Little battles thou hast won,
Little masters achieved,
Little wants in care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little favours kindly done,
Little toils thou didst not shun,
Little graces meekly won,
Little slights with patience borne—

These shall crown the pillowd head
Holy light upon thee shed;
These are treasures that shall rise
Far beyond the smiling skies.

These to thee shall all be given
For thy heritage in heaven;
These shall all perfume the air
When thy spirit enters there.

Yet they still will linger here,
And thy name shall long endure,
For a legacy shall be
In their deathless memory.

Gentle Words.

A young rose in the summer time
Is beautiful to me,
And glorious the many stars
That glimmer on the sea.
But gentle words and loving hearts,
And hands to clasp my own,
Are better than the fairest flowers,
Or stars that ever shone.

The sun may warm the grass to life,
The dew, the drooping flower,
And eyes grow bright and watch the light
Of autumn's opening hour.
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer-time,
And brighter than the dew.

It is not much the world can give,
With all its splendor art,
And gold and gems are not the things
To satisfy the heart.
But old if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth!

Smiling in Death.

A pious old man was nearing the hour of death, and his children and friends were standing around his bed. He seemed to be sleeping, during which time he smiled three times. When he opened his eyes his son asked him why he had smiled. The good man replied, "The first time all earthly joys were passing before me, and I smiled to think that man should attach so much importance to bubbles. The second time the sorrows of my life passed in review before me, and I smiled, knowing they had lost for me their thorns, and that henceforth they could bring me only roses. The third time I thought of death, and smiled to think that men should so fear this angel of God, who would bear them from all sorrow and lead them into the mansions of everlasting joy."

Looking Back.

James Brainard Taylor says in his journal, that we may regard it a *bad sign* when we find ourselves looking back to *past Christian experience* for evidence of piety. Truly it is one of Satan's most effectual devices.

In the early ardor of a Christian hope, in the full energy and enthusiasm of youth, we may seem to accomplish much in the service of Christ. But when that youthful ardor has abated, and enthusiasm has become tamed by defeat, when worldliness has crept over the soul, slumbering on some lapid case, and has shorn its strength, we awake to take up the lamentation.

Where is the blessedness I knew,
When first I saw the Lord.

Then the danger is that we shall not return at once to our first love, and devotedness to the service of Christ, but shall be content with an indolent purpose to do so, which day after day remains unfulfilled. Then self-examination becomes a dark task from which we shrink. We avoid such present and personal questions as, Have I to-day prayed as much and earnestly as I ought? Have I to-day set a holy example before my family and the world? Have I to-day tried to lead any soul to Christ? How much easier for such a one to think and speak of what he has done, or means to do, than of what he did to-day.

I have heard people tell what they were enabled to do for Christ twenty-five years ago, till their hearts seemed to grow warm in the recital. But they spoke no word of what they had done for Christ that day.

There is no more fearful crisis in the soul's history than that in which it stands, while it can only look back for evidence of a living faith in Christ.—*American Presbyterian.*

Army Prayer Meetings.

The prayer-meetings of the army are models. They never drag. No sooner is the meeting open than mouths are open. I have seen three or four rise at once. In a meeting of an hour, twenty or more would speak. God's spirit was manifestly present with us. There were many interesting cases of conversion; and narratives were recited of temptations and falls, of convictions and struggles, of darkness and deliverance, which were sometimes thrilling. A young soldier took occasion to cross my path as I walked out in the rear of our tent, that he might tell me what change had come over him. He had entered the army a youth carefully brought up, with correct habits. He had by degrees lost those habits, and become dissipated. Going home once on a furlough, he had presented himself to his mother in a state of intoxication. She looked sadly on him, but said little. He saw her grief, felt ashamed and wretched, but had no power or hope of reform. He thought himself a prodigal that had only ruin before him. In these meetings, however, he had seen light, and now he felt himself a new man, whom the grace of God had reached. Yes, he should go home, not to pierce his mother's heart with fresh arrows of grief, but to gladden and surprise her with the story of a prodigal restored. I shook his hand, gave him words of encouragement, and we walked together to the chapel to join the assembling worshippers. As a chaplain one day observed with deep feeling, when the chaplains had a meeting in our tent, "I have found out this truth, that God is able to convert and save men, in the army." This was said by a white-headed minister of the West, who had followed Sherman's army through all its fortunes, that he might be near his only son. He alluded, as did others, to revival scenes at several of their Southern encampments.—*Evangelist.*

From the Congregationalist.
"O, Brother, Save Me!"

These were the words of one who was most deeply convicted of sin. I never saw another person in such agony of mind from the same cause. She was the child of pious parents, instructed and prayed for constantly; and now, after raising many objections, she saw that she was guilty and stubborn, and in danger of punishment. She had been directed to Christ, and had endeavored to follow the direction, yet no relief came. She had come to feel that it was because the way was not made clear to her as it should be, and was waiting for the return of her only brother, with the feeling that he would be a better guide.

When that brother arrived, he was informed of the fact, and a moment's thought determined him to go to his own room without seeing her. As he passed the door of the room where she was waiting for him, and stepped upon the stair, she discovered his purpose, and springing after him, she drew him back, crying out:

"O, brother, save me! save me! If you don't I shall die!"

It was a solemn moment. A moment perhaps as near the turning point as human nature has power to see. The brother pushed her away almost roughly, saying, with a voice that was tremulous with bright as well as affection:

"And so you will come to me rather than to Jesus! I can do nothing at all for you." Thus left to herself—the last fond refuge torn away—he sank down with a feeling of despair that was accompanied by anger at her brother. But after a few moments she saw that he had only told the truth. He could do nothing,

and it was strange that she should have asked him. It was all because she was really (though till that moment unconsciously) unwilling to be saved by Christ. By God's grace the brother had indeed made the matter plain; and it was not an hour before she had made a full surrender to Christ, and was at peace. She could trust Jesus, and love him, too.—*Reader, go you to Christ, if you have not already. Say to him, and only to him, 'O, brother, save me!' Then you will find relief. The burden of sin falls not off before the cross.*

SELF-DENIAL.—It is a matter that cannot be too often considered, that real happiness, health, order, peace and bounty, depend on self-denial. If nature, in its wild state and wishes and indulgent sensibilities, is to be humored, a dose of poison is brewing; a scourge for the fool's back is preparing—like drunkards who sit down in good humor to tattle, but soon proceed to black eyes. No man ever found a happy life by chance, or yawned it into being with a wish. Even the Kingdom of Heaven suffereth violence, and the violent only take it by force. So that perfect peace may be won by perpetual war, and the health of the spirit by the death of the flesh. My old maxim is that religion will cost us something, but the want of it infinitely more.—*Rev. R. Cecil.*

SECRET PRAYER.—If you live in the neglect of secret prayer, you show your good will to neglect all the worship of God. He that prays only when he prays with others, would not pray at all were it not that the eyes of others were upon him. He that will not pray where none but God seeth him, manifestly doth not pray at all out of respect to God, or regard to his all-seeing eye, and therefore doth in effect cast off all prayer; and he that casts off prayer in effect casts off all worship of God, of which prayer is the principal duty. Now, what a miserable sinner is he who is no worshipper of God! He that casts off the worship of God in effect casts off God himself; he refuses to own him, or be conversant with him as his God. For the way in which men own God, and are conversant with him as their God, is by worshipping him.—*Jonathan Edwards.*

SECRET SIN.—Go down into your hearts and take the keys of them and ransack your private cupboards and narrowly observe what junkets your souls have hitherto lived upon, and gone behind the door and there secretly and stoutly made a meal of them. As dogs have bones they hide and secretly steal forth to know upon, so men have sins they hide under their tongues as sweet bits.—*Goodwin.*

Dr. Hutton.

In his early days Dr Hutton was very poor, and when he afterwards enjoyed honors and wealth, he was never ashamed of referring to the condition of poverty from which it had pleased God to raise him. While he was Bishop of Durham he was once traveling near Wensleydale, a mountainous district in the north of England, when he suddenly dismounted and retired to a particular spot at some distance from the highway. He knelt there in prayer for some time, and returned to his attendants. They were anxious to know the reason for the singular act they had just witnessed, and the Bishop told them he had been presenting his thanksgivings to God for mercies received since his early days. He stated that his reason for selecting that particular spot on which to kneel was that he had once been at that place when he was poor, barefooted boy, and had disturbed a cow that was lying there so that he might warm his feet and legs on the place that she had lain upon.

You must believe in Christ. It will not do to believe merely about him. You must walk by faith, not by sight. Faith will not always lead you as your senses would wish. But if you wish to be saved, you must be saved by Christ; and his way is to have you exercise faith in him.

It may be hard to bear the rod of God, but why should we dread it, if as the consequence of its application to us, we receive the impress of his chosen and devoted people, and are marked for heaven?

LOVE BETTER THAN FEAR.—The great duty of life is not to give pain; and the most acute pangs cannot find an excuse for one who voluntarily wounds the heart of a fellow-creature. Even for their own sakes, people should show kindness and regard to their dependents. They are often better served in trifles, in proportion as they are rather feared than loved; but how small is this gain, compared to the loss sustained in all the weightier affairs of life! Then the faithful servant shows himself, at once, as a friend, while one who serves from fear shows himself an enemy.

A FIRST FURROW.—"It was my custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray, and read the Koran. One night, as I was thus engaged, my father, a man of practiced virtue, awoke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumbers, while I alone am awake to praise God.' 'Son of my soul,' said he, 'it is better to sleep than to waken to remark the faults of thy brethren.'"

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Rev. EDWARD HUMPHREY, Editor.
Rev. STEPHEN YERKES, Editor.

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DANVILLE.

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STANDING RULES.

1. Communications for this paper must, in all cases, be accompanied with the names of their authors.

2. No communication of a personal or controversial character will be published, except on the name of the author.

3. Terms.—Three Dollars a year, if paid in advance. Three Dollars and fifty cents, if not paid within three months. The terms of subscription will be strictly enforced.

4. We shall hold our correspondents, "Way-side," to his promise.

5. WANTED.—A friend wants No. 22, June 22d, of the Western Presbyterian. We have none in our office. Will one of our subscribers who does not file the paper, do us the favor to forward that number?

Danville Theological Seminary.

It was announced in this paper early in May, that Drs. BRECKINRIDGE and HUMPHREY had, at their own request, been relieved from the labors and cares of their Professorships for one year; and that a Committee of the Board of Directors of the Seminary had been appointed to secure instruction for the approaching session in the chairs thus temporarily vacated. At the late meeting of the General Assembly, this Committee, as represented by one of their number, had an interview with the Committee on Theological Seminaries; and the Assembly adopted the following resolution, embodied in the report of its Committee:

Resolved, "That the Committee appointed by the Board of Directors, to secure persons to give instruction in the chairs from which Drs. BRECKINRIDGE and HUMPHREY have asked to be relieved for the next year, are advised, if possible, to employ the Rev. Dr. R. W. LANSIS for the chair of Dr. Breckinridge, and the Rev. Dr. J. EDWARDS for that of Dr. Humphrey, provided Drs. Breckinridge and Humphrey, or either of them, do not see their way clear to resume their chairs at the commencement of the next session."

We are now authorized to state, that Dr. Landis has consented to undertake the duties of Dr. Breckinridge's chair, and will be at his post at the opening of the session. Dr. EDWARDS, under the recent action of his Presbytery, retains his pastoral charge in Philadelphia; but the Committee of the Board are quite confident they will succeed in the effort to secure a suitable person to give instruction in the other chair.

The next session of the Seminary will commence on the 20th of September.—An advertisement will be found in our columns next week.

Boards of the Church.

Attention is due to the relations sustained by the Presbyteries in Kentucky to the Board of Domestic Missions and the Board of Education. According to the Appendix of the last Report of the Board of Domestic Missions, only \$255.35, were contributed to the Treasury of that Board by the entire Synod of Kentucky, from March 1, 1864 to March 1, 1865.—The details are as follows:

- Elizabethtown—Burlington, \$50.
 - Louisville—No contributions.
 - West Lexington—Lexington, 2d, \$10.
 - Pisgah, \$6.25.
 - Muhlenburg—Hopkinsville, \$29.
 - Paducah—Paducah, \$36.20.
 - Transylvania—Harrodsburg, \$43.90.
 - Paint Lick, \$1.00.
 - Total from the Synod, \$235.35.
- Turn now to the Board of Education.
- Elizabethtown—Walnut street, Louisville, \$16.
 - Transylvania—Danville, 1, \$21.16.—Do, 2d, \$194.30. Harrodsburg, \$56.—Mount Pleasant, \$22.40. Paint Lick, \$82.
 - West Lexington—Frankfort \$114; Hopewell \$6; Pisgah \$4.
 - Paducah—Paducah \$14.
 - Elizabethtown—Nothing.
 - Muhlenburg—Nothing.
 - Total from the Synod, \$718.70.

It ought to be stated that these figures are taken from the Reports of the two Boards. The statistical tables, in the minutes of the Assembly, present a more favorable exhibit of the liberality of the churches. These tables include donations to Education and Domestic Missions which do not pass into the Treasuries of the Boards, but are expended through the committees of Presbyteries and other agencies. What we are now pointing out is the support afforded by our Synod to the Boards of the church.

Perhaps it should also be said that other contributions were made, which however, did not reach the Treasuries in season for the Report. This, if we mistake not, is true of the congregations in Danville and in some other places.—But, upon the face of the matter the wealthy and powerful Synod of Kentucky, contributed to the Board of Do-

mestic Missions only \$235.35, and to the Board of Education, only \$718.70—all told.

This deplorable result is to be referred to two circumstances, besides the sin of covetousness. The first is the influence of evil counsels. According to our correspondent "Z" in this paper of the 20th ult., the *True Presbyterian* of Sept. 1, 1864, suggested that the members of our Synod should render "no aid and comfort in any shape, to anything under the control of the Assembly, or of any body that either openly or covertly sustains the Assembly." Something of a similar tenor was said at the last meeting of the Synod, and a decided unwillingness was manifested in certain quarters, to commend the Boards to the support of the people. How far this divisive spirit has hindered contributions, we have no means of knowing. But the plan falls in so exactly with the impulses of covetousness, that we fear it has wrought not a little mischief in the midst of us.—Look at the position of those who deliberately withhold aid from the Board of Foreign Missions. Do they contribute funds to the work of converting the heathen through any other missionary society? Or have they established a foreign mission of their own? Are they doing any thing, in any way, to send the gospel to the pagan world? We presume not. If not, their position is this: They propose to leave the heathen to perish in their sins, in order to bring the General Assembly to terms! Is this the unadulterated spirituality and the pure Presbyterianism now offered to us? To what extent these brethren all Domestic Missions and Education through their Presbyteries, we do not know. But the scheme is an incipient schism in one of its most evil forms, and ought to be steadfastly resisted.

The second cause of this neglect of the two Boards is to be found in the fact, that our Presbyteries, with the exception of Transylvania, have withdrawn from their former relations to the Boards; and have undertaken to support Domestic Missions in their own hands, and to educate candidates for the ministry of their own selection. This independent action is liable to several objections at this time. First—it falls in with the plans of those who would, if they could, induce our Synod to abandon the General Assembly. So far as the important and cherished cause of Education, and that of Domestic Missions is concerned, it separates our people from the church at large. And if the people are once finally severed from the General Assembly, in the work of spreading the gospel, the schism is far advanced. Those who would lead us off from the Presbyterian church, could hardly wish to take a longer step at the beginning. Next, the churches in these Presbyteries acting on this plan, are doing nothing for the vast missionary field outside of Kentucky. It is true, that the plan nominally provides for sending balances to the Board; but, in fact, there are no balances, as is seen from the statements above. The powerful Presbytery of Louisville, for example, sent nothing to the Board. The effect of the measure is to prevent our people from doing anything for destitute places in other States. Again: the system is particularly unfair in its bearing on the Board of Education. The young men in the Theological Seminary look to the Board of Education for assistance. The Board appropriated last year to these young men the sum of \$937.50. The Presbytery of Transylvania co-operates with the Board of Education. If the donations from this Presbytery had been withheld, the Board would not have received from the Synod one-sixth part of the sum expended by it in Kentucky. The support of the Seminary, through its pupils, has, from the beginning, taken from the Treasury of the Board nearly twice as much as it has received from the Synod. Many of the students were from other Synods; but their attendance at our own Seminary, could not have been secured, but for the operations of the Board. The people of Kentucky who mean to stand by the Seminary, ought to stand by this Board. Without the Board, the Seminary could not have been sustained.

It is the unalterable purpose of the great mass of our brethren in Kentucky to adhere in good faith to the General Assembly. We submit to these brethren, whether they ought not to make the purpose manifest by putting themselves, at all points, in a cordial connection with the church and all its Institutions. If the spirit of discord and schism among us take the form of repudiating the Boards, the spirit of attachment to the church ought to take the form of a liberal support of these Boards. Those among us whose motto is the "whole church," have but one course open to them, and that is a resolute adherence to it, made effective by a course of policy which shall look steadily to that end.—The return of all our Presbyteries to a cordial co-operation with these two Boards, would be a sign that our troubles were passing away; and a measure binding us all together.

Church Property in the South.

The Rev. Dr. William Brown, editor of the *Central Presbyterian*, Richmond, Va., published in his paper of July 20, a "Circular Letter in behalf of the Central Presbyterian." He says: "I can deliberately assure those who have not read the proceedings of the Old School General Assembly, that they not only explicitly declare their purpose to extend their jurisdiction over all the South, but also to claim our church property, whenever any number in a Presbytery, or a church, however small, can be found adhering to them." The italics are ours. We are happy to assure Dr. Brown that he has been misled by the blunders of the reporters. We have before us the printed minutes of the Assembly, and we can find nothing of the kind—not one word in that sense.

The history of the case, so far as we have been able to trace it through the reports, is about this:

The committee of the Assembly on the report of the Board of Domestic Missions, Dr. J. C. Lord, chairman, reported a series of resolutions, one of which was as follows:

"4. That this General Assembly direct the Board of Domestic Missions to take prompt and effectual measures to reclaim the Presbyterian churches in the Southern States of the Union, by the appointment and support of prudent and devoted Missionaries."

Dr. W. L. Breckinridge opposed all interference with the property belonging to the Southern people. To obviate this objection, Mr. Preston, of Kentucky, moved to substitute the word "congregations" for "churches," in the resolution, so that it might be understood that the people, and not buildings, were contemplated. The amendment was adopted. Dr. Moffatt moved to substitute the words "restore and build up" for "reclaim"; saying that he made the motion, not because he thought the resolution pointed to church property, but because others might possibly take that sense from it. The amendment was adopted; and the resolution now requires the Board of Missions "to take prompt and effectual measures to restore and build up the Presbyterian congregations in the Southern States," &c. It is to be observed, also, that the two brethren who offered these amendments, acted with the majority in the last Assembly, on the subject of "reconstruction." It clearly indicates the policy of the Assembly, as to the property question, and settles also the policy to be pursued by the Board of Domestic Missions.

Action similar to this, and more decisive, was taken at another time. In the paper on Reconstruction, reported to the Assembly on the fourth day, the following words occur: "And it is further ordered, that due care be taken, where this is practicable, to secure the houses of worship and other church property belonging to Presbyteries formerly in our connection in those States, (i. e. Confederate States,) to the use of loyal churches." On the tenth day, the paper was taken up for final action, when Hon. G. P. Stroug, of St. Louis, moved that this clause be stricken out; and his motion prevailed. The whole paper, as adopted, may be found on p. 560 of the printed minutes, and it does not exhibit a trace of any claim on the church property belonging to our Southern brethren. We have been to some pains to obtain a true history of these proceedings, out of jealousy for the honor of our church in this matter, and we invite to it the attention, not only of Dr. Brown, but of our brethren every where.

Perhaps we ought, in all frankness, to add, that it is the purpose of our church to extend itself into the Southern States. The "field is the world." There is no reason why it should not gather into its bosom all who are like-minded with itself in the South, just as it is doing in New England. But in fulfilling its wide commission it will adopt no measures that will stain its hitherto unstained honor as a Church of Christ.

Infidelity Greatly Increased.

A correspondent of the *Presbyter*, writing from Chattanooga two or three weeks ago, says:

"The rebellion was to 'conserve and perpetuate slavery' as a divine institution, taught and sanctioned by the Bible. The people were told that their cause must succeed as sure as the Scriptures are true, that God was on their side, humanity and justice also, and it must succeed; but it has failed, and signally failed too. As a natural sequence, a logical conclusion from such premises, their confidence in God's word is shaken—they disbelieve it. So prevalent is this, that prominent ministers are alarmed at this state of things, and are aroused to exertion to counteract the error by warning the people of their danger.

But while the rebellion has led one class to disbelieve God's word, it has greatly increased the faith of the colored people who firmly believe that God has heard their cry and delivered them as surely as he did Israel out of Egypt."

HEREIN is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

[For the Western Presbyterian.] Dr. R. L. Stanton and his Memorial.

The Brethren, who have read what Dr. Stanton has seen fit to publish about me, may expect me to take some notice of it. Please to the respect, which it becomes me to entertain for him, requires me to say something—lest I seem to be wholly indifferent to his writings.

If he had offered a manly and not unfriendly answer to anything said by me in the General Assembly, or elsewhere, it might have been my duty to defend my opinions. But his discourse is little more than a series of distorted or trivial statements—permeated by a tone of captious incivility, apparently intended to be offensive. It is, therefore, not entitled, by the rules of discussion among men of honor, or of courtesy between Brethren, to any notice as an argument. I aim to give it no more than is due to an invective.

I account it a railing accusation, that Dr. Stanton represents me as reviling my Brethren, who had joined him in his memorial—imputing to them "bad passions as the impulse which prompted them"—that is—wicked motives—if he meant anything in particular. To get this sense out of my language, he adds a word which I did not use, and thus obtains a meaning, which he had reason enough to suppose was not mine. He knows me well enough to feel assured that I love my Brethren—he witnessed the kindness and respect with which they treated me—he had seen nothing in me, he had heard nothing from me, at any time, like an indignity or unkindness towards any of them. In the face of all this—instead of concluding, if my words seemed to imply what he charges, that they were incautiously used—he resorts to interpolation for this injurious force. I had said, passions—he makes me say, bad passions—and then he uses the words in their worst sense. In some transactions, the like of this is forgery, and might lead to the State prison. I will not say that the like always carries dishonor with it.

Perhaps I should have made it plainer, that by *passions* I meant such feelings, as greatly excited by this horrid war—many of them justly so—ought now to subside, and not meanwhile be allowed to affect our views of christian doctrine, and church government. While the storm is dying away, just as while it raged with greatest fury, and after it shall be wholly gone, the church ought to stand fast by its principles, and let all men see that it rests on a rock, and cannot be moved.—I wish that I had been more explicit—for I desire to give offense to none. But I do not perceive how a candid and friendly mind can discover in this utterance, the least unkindness or disrespect, towards my Brethren. I am, no less than at first, opposed to the policy of the Memorial and like papers. I am still persuaded that the conclusions of the Assembly, so far as they run in the line of such proposals, exceed the powers of the church, and will remain in disuse—impossible of execution, and wholly needless if it were otherwise. But I never questioned the purity of my brethren, in their love of the church and the country, and their desire to honor both. Dr. Stanton himself—who is said to have drawn up the Memorial, whose vehemence in support of it, indicates some special concern in its behalf, and whose writings have now become as frequent and authoritative, as if he had taken charge of the Presbyterian church—it has been no part of my purpose, at any time, to treat him otherwise, than with deference and brotherly kindness. Even this gross misrepresentation of my meaning excites no bitterness in my mind, and prompts me to no retort, except to repel his injustice. I trust it is not a willful attempt to sow discord among brethren, and still more, I trust that if it be such, it will come short of its ill design.

As to his rude aspersion, repeated in this, from his former letter to the editors of the *Western Presbyterian*, that I had made one speech in the Assembly, and published another in the newspaper—whether it proceed from ill nature, or from ignorance of good manners—I have to say, as tho' making an explanation to a gentleman, that by the favor of my brethren, I spoke twice in the Assembly on the Memorial and kindred papers—once at some length—on both occasions without notes—with nothing preserved to guide me in writing out afterwards what was said, having no thought at the time of doing so. When led to do this, after my return home, and finding imperfect assistance in the reports of these speeches in the newspapers, I was left to my memory and my general reflections on these subjects. It was my aim to make the written speech the substance, as it purports to be, of what had been spoken.—It may contain thoughts and language not expressed on the floor, as it may omit others, that were used then and forgotten. But it is, as nearly as could be recalled, what had been said, and Dr. Stanton is the first, within my knowledge, to descend to the low indignity of insinuating the contrary.

If the published speech ascribe to the Memorial something not found in it, but in another paper, pending at the same time, the inadvertence might easily occur, and to a fair man, present during the discussions, it could hardly seem worthy of remark, as he must remember that these affiliated documents were considered very much in common by other speakers, as well as myself. It had been more exact, no doubt, to call this written speech, "The substance of remarks, &c. on the Memorial, and other like papers." I regret the inaccuracy, since it has given an occasion for the display of this unamiable temper.

The sense of misfortune from incurring Dr. Stanton's displeasure—I think without reason on his part, certainly without intentional provocation on mine—is in some degree mitigated by the approbation of brethren, not a few, in various places through the land—brethren as wisely and as firmly true to the church and to the country, as Dr. Stanton can decently claim to be. Such men have freely made known to me, that they agree with my course in the Assembly, including this speech, with the prediction of the like approval by the people generally, when quietness indeed shall possess men's minds after the turbulence of these times, and the Church, understanding that the war is over, shall join the Government, with the soldiers returned from the field, and our fellow-citizens at large, in measures of pacification, all men rejoicing to perceive, that the time for peace has come at last. The Lord hasten the day!

I hope I shall not be required to follow Dr. Stanton through all he has written concerning me, and that this may suffice—although it is very far from exposing all the senseless discourtesies and idle clamors of this extraordinary production. It gives me no pleasure to note his infirmities, any more than my own—and neither his writings nor mine, in this line of discourse, are likely to be very useful to the church. I shall be truly glad, therefore, to feel at liberty, in the future, to leave this field of dispute entirely to Dr. Stanton, should his wisdom and his taste pursue his cultivation.

W. L. BRECKINRIDGE.
DANVILLE, KY., August 7, 1865.

RECEIPTS OF THE BOARDS.—The receipts of the Boards for the month of June were as follows: Domestic Missions, \$19,688.33—of which \$15,785.28 were from legacies; Education, \$3,814.75; Foreign Missions, \$1,447.54; Publication—Sales, \$3,999.49; Donations, \$3,137.50; Church Extension, \$799.75; Disabled Ministers, \$798.20 since the last report.

Death of Bishop Potter.

The Rev. ALONZO POTTER, D. D., bishop of the diocese of Pennsylvania, died at San Francisco, Cal., July 4th, in the 65th year of his age. He was an able, learned, and pious man. For a considerable period he was a professor in Union College, under the presidency of his father-in-law, the Rev. Dr. Nott—Bishop Potter of New York, who has recently come into serious conflict with a portion of his clergy, is a brother of the deceased. By a singular coincidence, the brothers Potter succeeded the brothers Underdonk, in the dioceses of Pennsylvania and New York. The trials of the latter, some years ago, engaged the attention of the public in an unusual degree. One of them was degraded from the episcopate; the other suspended.

The N. Y. *Observer* says of the deceased bishop, "He sailed from this port about two months since, going by the way of Cape Horn, for the benefit of his health, which has been greatly impaired for many years. It was only a few days before the receipt of the intelligence of his death that his son, who had accompanied him, returned with the report that his health was greatly improved; the long voyage round Cape Horn having been very advantageous to him, and that he would return here in September next.—His death was quite sudden."

Dr. Stevens, formerly assistant bishop, now, by right of succession, bishop of the diocese of Pennsylvania, has addressed a letter to the clergy and laity of the same, communicating the intelligence of the death of Bishop Potter. He recounts the services that the distinguished deceased has rendered to the Church, and expresses deep sorrow at the decree which has called him from the earth. He says: "As a preacher, he was forcible, clear and eloquent; as a legislator, he was sagacious and far-sighted; as an executive officer, he was prompt, active and unflinching; as a bishop, he was eminently wise, conservative and efficient; as a man, he was noble in mind and body; as a citizen, loyal and patriotic; as a Christian, humble, godly in conversation, spotless in life, resting alone on Christ for pardon and peace." The Bishop recommends that the prayer for persons in affliction be read, and that the chancels of the churches be draped in mourning.

Union Theological Seminary, Va.

This Seminary appears not to have been closed, at least formally, during the war. One or more of the professors gave instruction, and one or more students were in attendance, every session. It is announced in the *Christian Observer* that the Seminary will be reopened for the reception of students on the second Monday of September next, when the regular course of instruction will be resumed. All the professors, Drs. Wilson, Smith, Dabney, and Peck, will be on the ground. Considerable difficulty is evidently apprehended in the support both of professors and students. The *Observer* says:

"We understand that there is a good prospect of a support for our Professors at the Union Theological Seminary the next year, through the kindness and liberality of Christian friends who have not been injured by the war. A pastor writes: 'A most excellent and earnest Christian lady has informed me that she would make most strenuous efforts to raise a fund for the support of students, and that she thought she could collect a good amount.' We hope our young men, having the ministry in view, would make the most of it, will heed the invitation given in another column, and repair to the Seminary at the opening of the session on the second Monday of September next."

The *Central Presbyterian*, (whose publication has also been resumed,) says:

"We have received private information that successful efforts are in progress by which it is believed the support of our beloved Professors will be made sure for next year. The prostrate condition of our finances renders it well nigh impossible for our own people in Virginia to do anything adequate for this end at present. Let us hope that after a little, we shall have it in our power to do more. It may be proper to say just here, that competent judges regard the funds of the Seminary in a much safer condition than was feared by many.—They will probably not be productive for a year, and may suffer, in fact, a severe loss; but it is hoped this loss will not be such as will seriously interfere with the regular operations of the Institution."

The *Observer* expresses its views further in the following terms:

"As a Church, we have reason to thank God that this Seminary has not, like other institutions, been desolated by the war, and that its doors are soon to be opened to candidates for the ministry who are cordially and urgently invited to resort to it, and avail themselves of gratuitous instruction and ready furnished rooms, in preparing for the halcyon work they have in view. We understand that many of the young men, who would immediately resume their studies, if they could, are discharged soldiers, brave and devoted men. Having left the service poor, their previous earnings being in Confederate currency now worthless, they are destitute of means to defray their expenses at the seminary. To such men, if the whole Southern Church could speak with one voice, she would no doubt say: 'let no man delay entering the Seminary for want of money.' The importance of supplying our country with a well educated ministry, trained at our Seminaries, was never so urgent as at this time. If the cause of truth and godliness is to be sustained and extended, our Churches must have ministers trained for their work here on the ground, and with the people among whom they are to live.—They can no longer look abroad for pastors or evangelists to occupy fields which will be opening to their labors."

Missionary Intelligence.

The following items are taken from the Home and Foreign Records for the current month:

NOTICES OF MISSIONARIES.—The Rev. Messrs. Myers and Kellogg and their wives arrived at Point de Galle, on their way to Upper India, on the 17th of May, after a long passage. The Rev. Samuel Dodd and Miss Sarah L. Green were united in marriage at Ningpo on the 4th of April. The Rev. J. S. Roberts and his wife have removed from Shanghai to Canton for the present, hoping for benefit to Mr. Roberts' health, which had become seriously impaired at the former place.

ADMITTED TO THE CHURCH.—At Tungehow, China, an interesting convert was baptized and received into the communion of the Church on the first Sabbath in April—a man who had formerly lived as a servant in the family of one of the missionaries, but without being at all impressed apparently with the truth of the Christian religion. On going back to his friends he was often asked about the foreigners and their religion, and when the latter was assailed he spoke in its defence. This led him to reflect on his own duty, and under the teaching of the Holy Spirit, after a great conflict with his pride, he was made willing to follow Christ even in the face of reproach and persecution. Two aged women were admitted to the Church at Corisco on the first Sabbath in April. One Church member under suspension was restored. Several applicants for church membership were deferred.

A NEW CHURCH.—At the spring meeting of the Presbytery of Corisco it was agreed to organize a new church on the mainland. To this church the Bapuk and Komba members of the Corisco church would be dismissed.

DISCOURAGING.—Four of the members of the Corisco church were excluded from its communion in April—one of them formerly an elder.

NOTICES OF MISSION SCHOOLS IN INDIA.—The Rev. C. W. Forman, at Lahor, and Miss C. L. Beaty, at Dehra, speak in encouraging terms of the schools under their care. The latter having charge

of the school for native Christian girls at Dehra, is doing an important work in training the scholars in domestic duties, as well as educating them intellectually and morally. Mr. Forman speaks of educational movements at Lahor. Upwards of a thousand children are gathered in the Anglo-vernacular schools, besides the youth attending the college. The Bishop of Calcutta had recently visited the schools, and expressed his delight in their management, as well as in the progress of the scholars. After looking at the children for some time, he took a native gentleman by the arm and led him up to them, saying, "Is it not beautiful?" "A bed of roses; a bed of roses!" the native replied.

American Union Commission.

As one of the signs of the times, we publish the following appeal, taken from the N. Y. *Observer*:

TO THE AUXILIARIES OF THE SANITARY AND CHRISTIAN COMMISSION:

Honored Co-Workers—The Sanitary and Christian Commissions have already publicly and officially notified you that your labors in connection with the army are ended. The thanks which they have rendered you the country indorses. Half a million of soldiers bear grateful testimony to the efficiency of your patriotic and Christian efforts. But though these labors on behalf of the army are ended, we entreat you not to disband. The war is over, but its desolations remain, and opens before you a field of labor not less extensive than that which you have so generously and successfully cultivated. Gov. Holden thus describes the condition of North Carolina:

"We do not think more than one sixth of the crops of Indian corn and wheat will be produced this year. *** There are no local societies for the poor. *** The great body of our people are industrious and disposed to work, but they need the means in the way of food, animals, and implements to cultivate the earth. *** The educational funds of the State are all jeopardized, if not utterly lost. The people of the State can offer no facilities for the education of children during this year."

This official description of North Carolina affords a true picture of the condition of all the Southern States. In these States thus desolated must be established a true, a Christian civilization. Desolated homes must be rebuilt, industry revived, free labor organized, schools and school systems established. Old things have passed away. All things have yet to be made new. The prison-house of slavery lies in ruins. A new temple of liberty must be erected in its place.

The American Union Commissions is organized to aid in this work. It is modeled after the Sanitary and Christian Commissions, contains many of their members, comprises commissions in the principal cities East and West, is thoroughly Christian, though entirely un denominational, has the sanction of the National Government, receives transportation from the War Department where it is practicable, and is heartily welcomed by the loyalists of the South. Catholic in its character, it recognizes no distinction of caste or color, and includes alike the material and the moral in its work of relief. It has distributed already \$100,000 worth of supplies, extending its operations as far West as Arkansas, as far South as Florida. It is now distributing seed and implements to those who are unable to procure them through trade. It has secured the promised service of several graduates of some of our highest institutions for the work of education in the South; and has already opened the only free schools of importance for whites in Richmond. And by trusty correspondents it is securing information concerning the South for the encouragement and direction of future emigration.

We appeal to all those whose energies and charities have sustained the Sanitary and Christian Commissions, to direct their labors in this new channel, and we especially invite all auxiliaries of those Commissions to preserve their organizations, and co-operate with us in these measures of relief and restoration, for the purpose of making our nation one in population, institutions, and civil and social character. For fuller information as to the past work and future operations of the Commission, address the General Secretary, No. 14 Bible House, New York city.

JOSEPH P. THOMPSON, D. D. Pres.
LYMAN ABBOTT, General Secretary.

A Spiritual Raid.

The *National Baptist*, from which we clip the following account, apologises for its infelicitous style, by its coming from brethren whose late experiences in carnal warfare may well suggest it:

"A raid in Miami County, Kansas.—The enemy was discovered strongly fortified behind the fortress of unbelief, and was opened upon by Elder Veatch, with Heaven's artillery, precisely at 11.30, on the 24th of June. He was supported by Elder Smith, who gave the foe many a sturdy blow with the sword of the Spirit. Meanwhile the church members, stationed about like sharpshooters, sent forth prayers, who, aided and impelled by the Spirit, sped to the hearts of the king's enemies, like arrows of conviction. When any one was found dead to sin and the world, he was solemnly buried in a watery grave in the likeness of the Captain of his salvation. Many a backslider who had been captured, made his escape from the dominion of the old rebel chief, and was glad to find himself once more under the protection of the old flag. It was mournful to hear such persons speak of their starvation and suffering; a thousand times worse than Libby Prison. As the result of this campaign, we left a Garrison of twenty three recruits, who will soon be joined by three more."

BELOVED, now are the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Southern Churches.

THE METHODIST CHURCH SOUTH.—Late, Bishop J. O. Andrew, of the Southern Methodist Episcopal Church, issued an address in which he inculcated submission in fair, general terms, although at the same time affirming that the South had incurred no dishonor in the war. He has now issued a circular letter which has a retrograde look. He says: "I expect, God willing, to meet the Bishops of the Methodist Episcopal Church South, at Columbus, Georgia, on the 16th of August next. We wish the several annual conferences to meet at their appointed places, during the approaching Fall and Winter, and to elect their delegates to the General Conference, to meet on the first of April next—the place to be published hereafter. I understand it is reported in many places that the Church South is entirely disorganized and dead, and that some of our friends are preparing to administer on her effects. To all such we say she still lives, and believes herself capable of managing her own affairs. Our regular operations have been hindered during the war, but now, through God's mercy, we have peace, and purpose to return to our appropriate work of spreading of Scriptural holiness through these lands." This document is dated at Selma, Ala.—the Bishop's residence—July 15th.

THE METHODIST CHURCH SOUTH IN MISSISSIPPI.—The ministers of the Methodist Church South in Missouri met at Palmyra, in that State, in July, to consider the present condition and wants of their church. The meeting was protracted for several days, and resulted in the issue of an address reported by a committee composed of Rev. William Leitewich, John D. Vance and William M. Newland. The report alludes to the proposition made to the Methodist Church South for an abandonment of its distinct organization and a union with the Methodist Episcopal Church; and in reply states that "the abolition of slavery has not destroyed all the differences that existed between the two bodies;" that "the question upon which the church divided was not whether the institution of slavery was right or wrong, *per se*, but whether it was a legitimate subject for ecclesiastical legislation;" and to go into the Methodist Episcopal Church "would be to yield the position we have so often taken, admit the charges we have so often refused, and, by accepting political tests of church fellowship, stultify ourselves, compromise the essential principles of the Gospel, and admit the charge that with the institution of slavery we stand or fall." "The only consolidation or reconstruction they would accept," continues the report, "would be that we turn over to them our church property and interests and influence; yield the whole field; confess that we have been in the wrong, endorse the politics of their church as a condition of membership, and become political hucksters instead of Gospel Ministers."

In view of all this, and of the wishes and welfare of those who have attached themselves to the Church South in Missouri, the report declares that to go into the Methodist Episcopal Church would be to "abandon our church and people, or betray the interests and trusts committed to us." The committee therefore adopted this resolution as a decision on the subject: Resolved, That we consider the maintenance of our separate and distinct ecclesiastical organization as of paramount importance and our imperative duty.

GERMAN REFORMED CHURCH SOUTH.—The Missionary learns from a German Reformed correspondent, who lately preached in several of our churches in North Carolina, that our Church South remained true to the Union during the terrible ordeal of the war. Some of our ministers had to suffer severely for opposing the secession cause. One was indicted for not falling in with the Rebellion. We have heard indirectly that, while the ordinance of secession was pending in North Carolina, one of them canvassed his country, and turned its vote in favor of the Union. Our people in North Carolina rejoice in the re-establishment of the authority of the Government, and restoration of order and peace. Our membership in the South gives us a foothold for extensive Home Missionary usefulness in that direction. Our duty here is pressing, which we cannot neglect with impunity.—German Reformed Messenger.

THE EPISCOPAL CHURCH IN TEXAS.—A convention of the Protestant Episcopal Church in Texas has recently been held, and the following resolutions were passed binding back that Church into loyal relations with the General Convention: Resolved, That the resolution of the Convention of this Diocese, adopted June 5th, 1865, adopting and agreeing to the constitution proposed by the adjourned convention, of bishops, clergy and laymen of the Protestant Episcopal Church in the Confederate States of America, held in Columbia, South Carolina, October, 1861, be, and the same is hereby revoked and annulled.

Resolved, That the constitution of the Protestant Episcopal Church, in the United States, is hereby accepted and recognized; and that the necessary verbal changes in the constitution, canons, rules and orders of this diocese be made to conform thereto, and printed accordingly under direction of the secretary, by substituting for the words "Council" and "Confederate States," "Convention," and "United States."

Resolved, That deputies, clerical and lay, be elected to the General Convention of the Protestant Episcopal Church, to be held in the United States in October next.

Resolved, That if it be practicable, it is desirable to have a special meeting of the General Council called before the meeting of the General Convention to procure the final action of that body in unison with the foregoing resolutions, and the bishops be requested to take such measures as may be deemed proper for that purpose.

EPISCOPAL CHURCH IN MISSISSIPPI.—It is stated in one of the daily papers, in a dispatch from New Orleans, that Bishop Greene, in an ecclesiastical, issued by him on the 19th ult., instructed the clergy under his charge, that so soon as the military rule of the Government in the State shall be withdrawn, they shall resume regular prayer for the President of the United States and those in authority, but not before. He also expresses himself opposed to a reunion with the churches of the North.

REFORMED DUTCH—THE SOUTH.—Rev. J. West, and Rev. G. H. Manville, the Committee who visited the south, at the instance of the Board of Domestic Missions, (of the Reformed Dutch Church,) with a view to see what were the openings for missionary operations there, have returned. They have visited Charleston, Savannah, Hilton Head, Beaufort, and other localities, and their report contains much that will interest the Church. The Rev. Mr. Fulton, who has been laboring with so much energy and efficiency at Charleston, has returned to spend the sickly season at the North. He proposes to visit some of the churches as he has opportunity, to present to our people the nature of the work in which he has been engaged, in the hope of awakening a deeper interest in the religious welfare of the Southern people, and giving them an opportunity of sharing in this blessed work. More men are called for, and more means are required. Having entered the field at so early a date, and through our missionary, having gained the confidence of so many people, it is demonstrated, that our Church has peculiar advantages in prosecuting the work, so happily begun.—Christian Intelligencer.

The Arabic Scriptures.—Rev. W. W. Eddy, missionary of the American Board, in Syria, writes to the New York Observer as follows: "We are rejoicing over the completed translation and printing of the entire Arabic Scriptures, the result of sixteen years' labor, first of Dr. Eli Smith, and then of Dr. Van Dyke—the gift of the American Bible Society to the churches of the East, laying them under deeper obligations than if they had sent hither all California's golden store. "In addition to what has been already done, the society has nobly determined, relying on the interest of God's people to sustain them, to electrotype several editions of the Arabic Scriptures—a work of incalculable utility, being much more demanded by the nature of the Arabic letters, abounding in dots and vowel points, than it is in the English. "Dr. Van Dyke is going home to conduct this work, and we hardly see how we can spare him for a time. But we feel that the importance of the work calls for any needed sacrifice. "The Protestants all through the land have contributed liberally, in proportion to their means, in aid of this work. Among other contributions, two gold coins of Alexander have been given, which were found in Sidon. If any of your friends wish some genuine coins, and at the same time wish to aid in an excellent work, let them purchase these of the society. "Two Mohammedans have lately professed Christianity here, and have suddenly and mysteriously disappeared. Of one, little is known. The other is the son of the Candi in Damascus, of a wealthy family. The simple study of the Scriptures by himself, caused him to reject Mohammedanism. He suffered intense persecution at home from his relatives. He was imprisoned for some time in Damascus, heavily chained, his own father urging the Pacha to put him to death, and signing a paper requesting it. One night he awoke to find his chains unfastened by an unknown hand, and a way of escape open. He spent some time in the vicinity of Tripoli, then in the Hansas, east of Damascus, and finally made his way to the seacoast, and thence to Beirut, where he was seized by the government, and either put to death in prison, as some affirm, or put on board a ship of war for Constantinople. The Consuls have made some feeble efforts to ascertain his fate, but without avail.

Auditor's Report.—We have received the Report of the Auditor of Kentucky, W. T. SAMUELS, Esq. The statements below, respecting the State Debt, and the Military Fund, will command the attention of the citizens of the State. The financial condition of the Commonwealth is eminently satisfactory: STATE DEBT.—The total indebtedness of the State of Kentucky, on the 1st day of January, 1865, was five million two hundred and eighty-four thousand and thirty-seven dollars and seventy-five cents (\$5,284,037 75), and, to meet this debt, she has resources amounting to seven million five hundred and ten thousand four hundred and eighty-seven dollars and seven cents (\$7,510,487 17)—comparatively a debt of less magnitude than that of any other State in this proud Union. The resources of the Sinking Fund are ample to meet this debt long before maturity. The members of the Board of Commissioners of the Sinking Fund of Kentucky are composed of persons of marked financial capacity, and will so manage its finances as to give general satisfaction to the State, and meet promptly all her engagements.

MILITARY FUND.—The State of Kentucky had borrowed and expended, up to the 1st day of January, 1865, the sum of three million two hundred and sixty-one thousand dollars (\$3,261,000) in defense of the General Government and the State of Kentucky against the war waged by the Confederate States since the year 1861; of which sum the General Government has refunded to the State the sum of \$1,000,000.

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THE HUNTINGDON VALLEY CHURCH.—Our friends in that most delightful spot, Huntingdon Valley, about ten miles from Philadelphia, are enjoying the blessing of God on their church. The church, an offshoot from the old Abington church, was organized about five years ago, under the pastoral care of the Rev. George J. Miggins. When Mr. Miggins left for the service of the Christian Commission, the Rev. Jas. B. Kennedy was called to the pastorate. It has prospered under his ministry to such an extent as to be well filled, and generally in prosperous condition. Over twenty members have been added to its communion within the last year.—Pres. Standard.

RE-UNION.—The Old School church in Bloomington, Ill., recently determined, by a vote of sixty-four to five, to transfer its relation from the Old to the New School.

THE CHURCH IN FARMINGTON, Ill., has also changed its ecclesiastical relation. This time the gain is for the "other branch," the church leaving the Illinois (N. S.) for the Sangamon (O. S.) Presbytery.

THE PRESBYTERIAN CHURCH OF OGLENSBURG, N. Y., Rev. L. M. Miller, pastor, are contemplating the enlargement and remodeling of their church edifice, at an expense of some twenty thousand dollars.

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BALDWIN INSTITUTE. THE ELEVENTH semi-annual session with commences. Tuesday, September 5th, 1865. Circulars containing information in regard to Expenses, etc. may be obtained at the Book Store, No. 110 N. 3rd St. P. O. Box 110. EDWARD BEATTY, Secy. Aug 7-29-11

BELLEWOOD Female Seminary. THE next session of this Institution located near Hobbs Station, twelve miles from Louisville on the Frankfort Railroad, will open On Monday, September 4, 1865. The faculty consists of the Principal and six Assistant Teachers, all selected for their experience and ability in their respective departments. The location is entirely in the country and yet accessible six times a day, by Railroad, from all parts of the State. It is beautiful and retired, in a beautiful grove overlooking the railroad and surrounded by a thickly settled community of moral and refined people. Very few points in the country combine so many advantages for the education of girls. For particulars address W. W. HILL, Jefferson Co. Ky.

CENTRE COLLEGE. DANVILLE, KY. REV. W. L. BRECKINRIDGE, D. D., President, OXFORD BRATTON, A. M., Vice President and Prof. of Nat. Science. REV. JAMES MATTHEWS, A. M., Professor of Latin Language. REV. JACOB COOPER, Ph. D., Professor of Greek and Modern Languages. ALBERT B. NIXSON, A. B., Instructor in Mathematics.

Glendale Female College. THE TWENTY-THIRD SEMI-ANNUAL Session of this Institution will commence On Monday, September 11, 1865. For Catalogues, and particular information, address REV. L. D. POTTER, Glendale, Hamilton County, Ohio. Jul 20-26-6w

THE FAMILY TREASURE. THIS Religious and Literary Monthly is intended to supply a want in Christian families. It embraces 64 pages, double columns, and is well printed, and neatly covered. The matter is strictly Evangelical, while adapted to the refined taste, the cultivated intellect, and the chaste imagination. Some of the best Writers in the country, Ladies and Gentlemen, are regular contributors. The price is Two Dollars a year; or Five Dollars for three copies; \$8 for five copies; \$15 for 10 copies, separately directed. With ten or more, one is sent gratuitously to the pastor. A specimen is sent for 20 cents. Subscribers may pay for 6 months or for 3 months, and then order continuation if they please. Address: Rev. DAVID McKISSER, je-15-ly Pittsburgh, Pa.

BRITISH PERIODICALS, VIZ: The London Quarterly Review (Conservative), The Edinburgh Review (Whig), The Westminster Review (Radical), The North British Review (Free Church).—AND—Blackwood's Edinburgh Magazine (Tory). The American Publishers continue to reprint the above named periodicals, but as the cost of printing has doubled, the price of paper nearly tripled, and taxes, duties, licenses, etc. largely increased, they are compelled to advance their terms as follows: TERMS FOR 1865: For any one of the Reviews, per annum, \$4.00 For any two of the Reviews, " 7.00 For any three of the Reviews, " 10.00 For all four of the Reviews, " 12.00 For Blackwood's Magazine, " 4.00 For Blackwood and one Review, " 7.00 For Blackwood and two of the Reviews, " 10.00 For Blackwood and three of the Reviews, " 13.00 For Blackwood and four of the Reviews, " 15.00

SPECIAL NOTICES. EBENEZER PRESBYTERY will meet in Washington on Tuesday the 12th day of September at 7 o'clock P. M. Sessional Records will be examined. R. F. CALDWELL, Stated Clerk. PRESBYTERY OF PENNSYLVANIA.—The Presbytery of Pennsylvania stands adjourned to meet in Columbia on the Thursday preceding the first Sabbath in September next (Aug. 31st) at seven o'clock P. M. S. S. McROBERTS, Stated Clerk.

SCHOOL FOR GIRLS, Walnut Hill, Fayette Co., Ky. HAVING purchased this valuable and beautiful School Property, I propose to establish a permanent institution for the education of girls. It is conceded that the country is more favorable for purposes of education than towns and cities. The school will be opened MONDAY, SEPTEMBER 4, 1865. Those wishing more detailed information, may write to me for Circulars. My Post Office is at Lexington, Ky. E. F. FORMAN, Jul 26-65

Farmer's Guide, BY HENRY STEPHENS, of Edinburgh, and the late J. P. NORRIS, of Yale College. 3 vols. Royal Octavo, 16 pages and numerous Engravings. Price \$7 for two vols.—by Mail, post paid, \$8. LEONARD SCOTT & CO. Publishers, No. 15, Wall Street, N. Y.

REV. W. L. BRECKINRIDGE, D. D., President, OXFORD BRATTON, A. M., Vice President and Prof. of Nat. Science. REV. JAMES MATTHEWS, A. M., Professor of Latin Language. REV. JACOB COOPER, Ph. D., Professor of Greek and Modern Languages. ALBERT B. NIXSON, A. B., Instructor in Mathematics.

The Chinese in California.

THEIR MORALS. Chinamen very rarely engage in street brawls; their quiet behaviour, minding their own business, is a subject of remark and commendation.

While there is not the same intemperance in drinking amongst Chinamen as amongst other people, yet in opium smoking they indulge to an alarming extent.

Chinamen, not being troubled with nice questions of conscience as to the propriety of "hastening to be rich," are apt to think that money gained by gambling is as good as any other money.

Some Chinamen take to these strange women and live with them after the manner of husband and wife, and have families; their children they cherish, but in too many cases the women are discarded again.

A Chinese theatre is in operation every night and finds sufficient patronage. Until within a few weeks it was opened on Sabbath evening, like other low theatres in the city.

At first Chinamen came to America with the impression that, this being a Christian land, it would not become them to be too public in their own idolatrous worship.

Many, before coming to California, have invested a portion of their funds in an idol, have taken it into the interior, built over it a shed, erected before it an altar, and now are growing richer on the votive offerings of the multitudes who must pray to some thing, but who know not the true God.

women appear to exceed the men in zeal and in the liberality of their gifts. In the principal cemetery of San Francisco privilege has been given the Chinamen to erect a vault.

OLDER MEN VIGILANT. The older men seem to cling with tenacity to their ancient customs and ancient faith, and perhaps the more so because of the temptations to abandon them.

How the Slaves were Freed. Hon. Jas. Johnson, Provisional Governor of Georgia, upon his return from Washington made a speech to the people of Savannah upon the state of the country and the future of Georgia.

There are those, however, who have contended, and who, viewing it as a strictly legal question, may still contend that as to these slaves who continue out of the Federal lines, their status could not be affected by the proclamation.

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Gross Vandalism—Destruction of an Ancient Record. The London Reader says: "We have just learned the particulars of a sad act of Vandalism on the part of a French General.

Four of the temples, which are places of public resort, were originated by private enterprise, are still held as private property, and are supported by frequent subscriptions, and by the fees and the gifts of worshippers.

as above stated, which we might have otherwise doubted—namely, that the Egyptian inscription has been thus destroyed; an inscription which confirmed the account of Herodotus, that the Egyptians marched through that country, and which confirmed the account in the Bible, that the Israelites under the Judges had not yet reached to the coast of the Mediterranean, and explained the wars of Sampson against the Philistines.

The Atlantic Cable.

The New York World gives the following particulars of the new Atlantic telegraph cable. The present cable will reach from Valentia Harbor, in Ireland, to Heart's Content Bay, Newfoundland, a curvilinear distance of 1,800 miles, but by submarine irregularities will be in water of from 1,500 to 2,500 fathoms.

It invariably plant in rows and never in beds. I hold that the objections to planting in beds are so great and so palpable, that it will admit of no discussion whatever. My standard rule is, to plant in rows three feet apart, and plants two feet in the row.

Some Difference. A few years ago, a little fellow, Eddy, not slow in rognery, complained that James had been throwing stones at him. The teacher inquired into the matter, and found the charge correct.

My Best Friend. So said my niece, Katie Goodwin, one morning, as I closed the book I had been reading. It was about Christ's love and kindness even to his enemies.

Grandparents in the Household. The following observations on the proper government of families are as pertinent now as they were the first time judicious parents protested against the usurpation of domestic authority by third parties.

CHILDREN'S COLUMN. Great or Good. "Oh, how I wish I were a man! What wondrous things I'd do!

HOUSE: FARM: GARDEN. The increasing interest manifested throughout the country, in this most interesting branch of horticulture, has induced me to avail myself, if agreeable to you, of the use of your columns, to reply to the numerous queries propounded to me about my manner of cultivating this most delicious fruit.

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